Soc 4800.360F

1872, April 3. Gift of Hon. Robt. C. Winthrop, of Brookline. (H.U. 1828.)

HARVARD COLLEGE LIBRARY

The True Woman.

Edited by Mrs. Charlotte E. McKay.

Vol. II.—No. 1.] BALTIMORE, MARCH, 1872. [Price 5 Cents.

OUR AIM.—Next to "the wisdom which is from above which is *first pure*, then *peaceable*," we seek and will endeavor to promote for our sex the largest possible culture; occupation, with equal pay for equal work; and a deep and thorough conviction of the sacredness of their own womanhood and the high responsibility that rests upon them as women.

"Life's sun at setting, may shed brighter rays
Than when it rose, and three-score years and ten
May wear a beauty that youth fails to reach:
The beauty of a fitness for the skies—
Such nearness to the angels, that their song
'Peace and good will," like key-tone rules the soul,
And the pure reflex of their smile illumes
The meekly lifted brow.
She taught me this—
And then went home."

—*Mrs. Sigourney.*

[For the True Woman.]

Lives and Opinions of True Women.

NUMBER VIII.

LYDIA HUNTLEY SIGOURNEY.

BY MRS. LINCOLN PHELPS.

[*Concluded.*]

Mrs. Sigourney says, "My literary course has been a happy one. It was began in impulse and continued from habit. Two principles it has ever kept in view; not to interfere with the discharge of womanly duty, and to aim at being an instrument for good."

If any should question whether Mrs. Sigourney in her later days became a convert to the Woman Suffrage doctrines, we will answer from one of her latest publications, what may be regarded as her own sentiments. In a book entitled "Selections," of what, as she says in her preface, has given pleasure and edification to herself, she quotes from the writer's "Christian Households" as follows:*

"In this period of innovation and revolution, injudicious efforts are being made to break up the foundations of society, and to bring woman forward in unwonted places and situations. Her true friends should advocate her advancement in all knowledge and wisdom, suitable to her character and duties—should guard her rights of property and personal liberty, so far as may consist with the organization of society; man being divinely constituted the head of the family and the protector of woman."

We will quote from Mrs. Sigourney, in her own language, her views of the different spheres of the sexes, beautifully expressed, and coming from a woman gifted with masculine intellect and a strong sense of right and justice—should not her voice be heard? Should it not silence the complainings of restless women, who can be satisfied with nothing short of an equal division of duties and rights between the sexes?

"Man might be initiated into the varieties of needle-work; taught to have patience with the feebleness and waywardness of infancy, and to steal with noiseless steps around the chamber of the sick; and the woman might be instructed to contend for the palm of science; to pour forth eloquence in senates, or "wade through fields of slaughter to a throne. Yet revoltings of the soul would attend this violence to nature, this abuse of physical and intellectual energy; while the beauty of social order would be defaced, and the fountain of earth's felicity broken up. We arrive, then, at the conclusion that the sexes are intended for different spheres, and constructed in conformity to their respective destinations by Him who bids the oak brave the fury of the tempest, and the Alpine flower lean its cheek on the bosom of eternal snows. But disparity does not imply inferiority. The high places of the earth, with all their pomp and glory, are indeed only accessible to the march of ambition, or the grasp of power; yet those who pass with faithful and unapplauded zeal through their humble round of duty, are not unnoticed by the 'Great Taskmaster's' eye; and their endowments, though accounted poverty among men, may prove durable riches in the kingdom of heaven."

We will, in conclusion, make some extracts from the *American Quarterly Church Review*, of January, 1867. "The last year has removed from earth one of the most remarkable women of the 19th century. There exists between the life and writings of this noble woman, a harmony so beautiful that the very contemplation of their union seems to elevate and gladden the spirit. Her life and her works will teach the young to improve their intellectual faculties; to venerate their parents; to study the great Author of nature in His works, and to consecrate to His service the best years of earthly existence; they will teach the middle-aged to perform the labors and endure the trials of life's meridian with energy and fortitude; and the aged to exhibit in the pensive evening of life that cheerful regeneration which may well be called the "beauty of holiness."

In 1815, Mrs. Sigourney's first book was published. We had then in our country few literary women; and we well remember the announcement of this book from the pen of a young girl, Lydia Huntley, had a powerful influence upon the mind of the writer, but a few years her junior, who, for the first time, thought of the possibility that *she, too, might write a book.*

The number of Mrs. Sigourney's published volumes is fifty-six. She is said to have written contributions for three hundred different periodicals, besides an almost numberless variety of fugitive pieces. "The strange versatility of her mind astonishes us. She soars aloft in sublime contemplation upon the character and glories of God; and she stoops gracefully to the most humble theme; a fragment of cotton, or a piece of linen; a stuffed owl, or goose; a grey hair or a flower; and the great themes of God's Omnipotence, and man's Redemption, all seem to find in her thoughts ample suggestions, and in her genius appropriate language."*

We regret that our limits compel us to pass so briefly over the subject of Mrs. Sigourney's literary merits. By some her talents as a prose writer are ranked higher than her poetical genius. Her "Letters to Mothers," "To Young Ladies," and her "Past Meridian," should have a place in every library with her "Pocahontas," "The Daily Counsellor," "The Man of Uz," and her other poetical works. Mrs. Sigourney's "Letters of Life" are the only memoirs which have yet been published. Her "*Autobiography*" would be a precious bequest if it contained nothing but her *last* "*Valedictory*" to her readers.

*See Mrs. Sigourney's *Book of Selections*, page 320.

*See Mrs. Phelps' article in the *Church Review*.

SAN FRANCISCO, February 14.—The California Turners' Convention to-day censured the President of the American Turners' Bund, for recommending the organization in the United States to support the woman suffrage movement.

The Press of this city, consider the late disgraceful farce of an election in Utah a practical argument against female suffrage.

A CORRESPONDENT speaks in warm praise of the TRUE WOMAN, published at Baltimore, as an antidote to the fallacies of the woman's suffrage movement.—*Chicago Advance.*

PRESIDENT GRANT has appointed four ladies, during his term, to the highest grade of post-offices, with salaries of $4,000 per year. In other grades, several hundred ladies have been appointed.

[For The True Woman.]

The Connection of Christianity and Marriage.

It must not be thought that the civilization of the ancient world succumbed to the force of Christianity, because their systems of mythology and philosophy had in them no good whatever. Stupid and ridiculous as the old Greek religion seems to us, yet viewed as the wise men of that time saw it, as a system of allegories containing profound and often true doctrines, it was not without its merits. While over the minds of the common people it had power from its splendid ceremonial, and penetrated and enchained the fancy, by its connection with all that was beautiful in art, poetry, and romance; as to the philosophy of the Greeks, it holds sway in the world of thought to this day. This philosophy filled the whole mental domain, natural, moral and religious. When we name Euclid and Aristotle, Pythagoras, Socrates, Plato, Zeno and Pyrrhon, we suggest all that philosophy can do for the human race. It was not then for want of correct ideas, on the nature of God, the immortality of the soul, future rewards and punishments, the excellence of virtue, the criminality and foulness of vice; and human accountability, that society became that huge caldron of seething corruption, that we know it to have been at the beginning of our era.

If society could have been reconstructed by political systematizing, surely Plato was able to have done it, or Aristotle. The systems of both these men are invoked today. Two winters ago in Paris, the great Laboulaye lectured on Society, before the College of France, and his text-book was Aristotle's treatise, from which he was seeking only to confute the social compact system of Rousseau. The reconstruction of society, by means of well-made constitutions, was tried with no success in the time of the French revolution. The Abbé Siegés could produce a perfect constitution every other day. But chaotic, disorganized society, refused to be moulded into shape by any mechanical outside pressure, and it will so continue to refuse.

Christianity infused into the decaying mass of ancient corruption, a new living protoplasm, the very most ancient germ of society. The doctrine of Holy Matrimony was this new germ of life. This reconstruction was affected by the regeneration of the very integer of society itself—namely, a married pair.

This doctrine, as taught by Christianity, was, at the time of our Lord, taught nowhere else. Neither Jew nor Gentile held it, neither religion nor philosophy enclosed it. Moses allowed the putting away of the wife; the Jews of his time, not being able to receive the doctrine "as it was in the beginning," and the right of divorce by the man, held by the Pagan world, as well as polygamy, was the source of that degradation of women, which is both cause and consequence of a decaying era. If the world shall ever have any system of religion more perfect than Christianity as to-day understood, it will have for a sign a higher and purer ideal of marriage, in its legal, religious and indissoluble character.

Christianity being a system, there is among its doctrines a certain relation which we may call the consanguinity of ideas. You cannot accept it in part. Where it is not received in its wholeness, it must pass away. A polygamous Christianity, an adulterous Christianity, an entirely celibate Christianity, are simple contradictions in terms.

The enemies of the Christian system today are the same as at "the beginning:" Jew and Greek, or a false and purely ceremonial religion; and philosophy, or laws of life eliminated purely from human intelligence. To the first, it is still "a stumbling block;" to the last, "foolishness." The whole history of Christianity is a series of compromises now with one, now with another of these principles. And the best sign of the purity of the Christian principle, will always be the degree of sanctity in which the marriage relation is held.

The danger of our time is on the side of philosophy. We do not doubt the result of the contest; but we will show that the principal reason why no help is to come to the world from a restoration to power, of systems superseded by the Christian faith, is in the ideas on women and marriage which are inseparably blended with the old philosophies, not only as systems, but exhibited in the lives of the philosophers themselves.

Every now and then, the study and taste for Greek philosophy revives, and its revival is always attended by a certain corruption of manners, that threatens the very disintegration of society itself. Notably the history of the Moors in Spain, the age of Leo X., and that of Louis XIV. Religion, magnificence, science and art, all flourish, and yet by the rottenness of the sexual relation, at these periods, everything is on the verge of ruin. The Moors are swept from the peninsula. Italy sinks into political anarchy, and the French revolution is the reaction from the era of the philosopher. We must admit the immense range and scope of thought among the Greeks. There was no subject too high, none too profound, none too occult, none too broad, but their "intellectual power went sounding on its lone and perilous way," reaching, probing, measuring, grasping, defining. In no direction can we go much beyond them any where. Without our means of astronomical science, they had all the best results of a true astronomy, the divisions of time. In physics, without chemistry or the microscope, they speculated on the genius and composition of matter, and the origin of animal life. In medicine, their works are still authorities, while morals and the science of governments, they treated with a coherent reasoning, that reduced them almost to exact sciences. And yet when you come to "the social question," the relation of man and woman to each other, that science of sciences, which lies at the root of all human life, they taught the most degrading errors.

Let us look at them in detail. Take Plato as the type of the Ionian school. Zeno as the father of the stoics, Diogenes of the Cynic, with Epicurus and Pyrrhon as the chiefs of the systems bearing their names, and you have a tolerably good classification of Greek philosophers.

Plato was the largest thinker of them all; one that looked deeper into causes, and had more elevation of style than any of them. To Diogenes, to whom "ginger is hot," the mouth "was the only truth." Plato's doctrine of ideas, as being the true origin of things, and indeed, the only real things at all, was mere nonsense. Said he, "dear Plato, I see this table, but I can't see the idea of it." But Plato, who could see so much that he seems to be "the source of all our seeing," could not see the value of a holy, chaste marriage between one man and one woman, entered into legally, religiously, and for life; exacting from both the most perfect truth and fidelity, and in which each party has different but equal duties to perform. Plato, I say, saw not that this union is the very first principal of society, and the true "idea" of one human being, considered as social. The dialogues of Plato teach nothing of this. His morals are of man to man, the duty as a thing that concerns masculine beings only. Morality and duty between men and women, sexually considered, he knew nothing of. In his Republic, he taught the community of wives, education of children by the State, abnegation of fatherhood and motherhood, extinction, in fact, of the family itself, from which alone States exist. There has never been yet a community living mad enough to try the experiment. "You take away my life," says Shylock; "when you do, take away the means by which I live,"—so says society to Plato. What was Plato's practice in the motto? Promiscuity and worse. A nameless horror, suggesting the swift judgment of the Almighty.

Zeno aspired to teach a loftier morality than even Plato. The resignation of the Stoic is certainly akin to Christianity, in fact, if not in principle. "Destiny, said he, is the enchainment of all being, or that abstract reason that governs the world." To submit to this, is not very far from saying, "Thy Kingdom come, Thy Will be done." Zeno wrote on Divination and Physics, as well as on life and morals, and made scientific guesses almost as wise as our demonstrations. His influence over his generation was immense; and the best among the ancients were of his school. But what did he do and teach with regard to man's relation to woman? Community of wives; at least among philosophers. As to his personal vices in that respect, they were, if possible, worse than Plato's.

Diogenes, that personification of self-assertion and common sense, that mocked at Plato, and had no favor to ask of Alex-

ander, also taught virtue. With him, as with Emerson, the deity of man consisted in being self-sustained, needing no foreign force. Society was good when it did not violate him; best, when most like to solitude. Happiness not to be gained by indulging the desires, but by limiting them. In ecstacy he threw away the shell out of which he drank, when he saw a man scoop up water with his hand. A certain grand independence became fascinating in him. He taught to despise the pleasures of life. Utter self-mastery was his law. His followers and himself were called Cynics or dogs, from their utter defiance of all the conventionalities of life. There was a great tendency to this way of thinking among the early Christians, and I suppose St. Paul's warning "beware of dogs," might be accepted of this sect. But Diogenes' ideas of masculine independence was such, that it took no account of woman at all. His own manner of life was more beastly than that of any literal dog, and his utter shamelessness, was the scoff and disgust even of the shameless time in which he lived; whatever he did at all, he did publicly. These men all despised marriage —the holiness of which tradition and custom had still somewhat preserved among the ancients. "When should a man marry?" they asked Diogenes. "If he is young, not yet; if old, not at all."

The doctrines of Epicurus need no comment. He taught pleasure to be the only law of life. But it was virtue to be sought as a means of pleasure. The right to the pursuit of happiness, was all paramount. No wonder that men and women went madly after him, and sunk every human quality in lives of utter debauchery. He was the philosopher of the Decadence, that era of Roman manners, whose shameful license is so well shown in the wonderful picture that every traveler shudders over, as he gazes up to it, in the gallery of the Luxemburg. Mark Antony's life will best illustrate these doctrines.

Greek philosophy in its last analysis is Pyrrhonism, or the absolute suspense of the judgment on all matters. Pyrrhon taught that there is nothing in itself either good or evil, just or unjust, honest or dishonest: and his life was in accordance with these doctrines. Like the rest of the sages of antiquity, he knew nothing of the sanctity of marriage, and never took it into any account at all in any of his philosophical teachings. Pyrrhonism was largely accepted by the Romans of that type, who kept up the form of religion from political motives, being, at the same time, privately skeptical on all subjects.

Why all this mass of ancient speculation, this breadth and depth of thought failed to elevate and purify society; why the ancient world, in spite of it, progressed only more and more towards vice and corruption, is only to be found in this, that the ancient philosophy, like the ancient religions, and those of modern, heathen and Mahommedan countries, taught no elevating truths on the subject of marriage; in fact, did not teach marriage at all, but permitted every sort of license outside of marriage—in other words, free love. The peculiar difference then between the Christian system and all others, is in its clear and distinct enunciations on this subject. This doctrine of the union of one man and one woman as a wedded pair, is the only one that lifts woman out of her degradations, and sets her as an equal at man's side, gives her the honored position of wife, and invests her with dignity and freedom and true power. Let no dream of philosophy delude women into thinking that any advantage is to be found for them in any other system. Let them sound the past, and search the present; outside Christianity, woman's lot is misery itself. And in Christianity it is what it is—not from any greater purity of dogma entirely, but from the words of our Lord, restoring to the world the fructifying and socially regenerative doctrine of holy matrimony.

L.

Old and New.

At the window of my house, I looked through my casement, and beheld among the simple ones I discerned among the youths, a young man void of understanding. And behold, there met him a woman with the attire of a harlot and subtile of heart. So she caught him and said unto him, "I have peace-offerings with me; this day have I paid my vows; therefore came I forth to meet thee, diligently to seek thy face, and I have found thee." With her much fair speech, she caused him to yield; with the flattering of her lips she forced him. He goeth after her straightway as a bird hasteth to the snare, and knoweth not that it is for his life, for she hath cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.—Prov., vii ch.

The tragical end of James Fisk, Jr., slain by the paramour of his paramour, with all its disgusting antecedents and concomitants, contains a lesson full of serious warning to young men and young women. Will they heed it? Of the three conspicuous characters in this unexpected, though not surprising sensation, the *N. Y. Tribune* justly says:

"All were married people, unfaithful to their vows, yet all protested loudly the purity of their affections. All were thieves and swindlers, and all insisted on their sacred rights, as if they were as just as Aristides. They robbed and plundered each other without mercy, while the word oftenest on their polluted lips was love."

Miss M. M. Parker, of Keene, N. H., has entered the lecture-field with an anti-woman suffrage lecture. News critics say of her: "Her manner is calm and collected, her language good, her arguments well chosen and unanswerable."

To the Brotherhoods and Congregations of the Different Churches in the City.

Dear Brethren:—In the operations of the Sewing Rooms connected with St. Peter's P. E. Church Home, the attention of the Brotherhood has been specially called to the almost hopeless condition of the sewing women of our city. The long hours of weary labor day and night, the three-fold task imposed on the brain, the hand, and the foot, render it not strange that the allotted period of a sewing-woman's life is but seven years! And what a compensation for this excessive toil! Not enough for necessary food, or raiment, or the rent of the wretched rooms they occupy. Were it not for the charities of congregations, societies and citizens, hundreds would miserably perish of cold and hunger!

How can these sufferings be relieved? Alas! we know not. We have done a little at the sewing-rooms; and we have been led to think, that if the subject were more fully agitated in the community, if bodies like your own would take the matter to heart, and look into it, each in its own sphere of action, *some* way of action may be devised, some means to educate and help these women to help themselves, and perhaps to organize and co-operate for mutual interest and advantage.

This Committee was appointed by the Brotherhood of St. Peter's P. E. Church, "To consider the condition of sewing women, and what can be done to benefit them," and in furtherance of this object we have thought best to suggest to yours and other similar associations, the propriety of appointing a similar committee, to investigate the matter, and take some action towards the solving of this sad problem. Very Respectfully,

Jas. B. Purcell, M.D., *Chairman*,
Perley R. Lovejoy, *Secretary*,
Henry Snowden,
Charles F. Taylor,
Joseph H. England, *Committee*.
Baltimore, February 1st, 1872.

Even able speakers were unable to excite much interest in or draw attendants upon the Woman Suffrage Convention, held in this city last week. The fact is, "the cause" drags, the women of the land don't "take to it," the public is weary of the same ideas from the same persons, month after month, and year after year, and all the talk of the strong-minded fails to convince our wives and daughters that they are persecuted, and that their fathers, husbands and brothers are monsters. Has not the excitement culminated, and is not the cause on its down hill of life?—*Watchman and Reflector, Boston.*

An enterprising individual who is organizing a Brass Band of twenty women in Cincinnati, says, if they learn half as many "airs" as they put on, the experiment will be a great success.

The True Woman.

EDITED BY MRS. CHARLOTTE E McKAY.

☞Published Monthly, N. W. Corner Baltimore and Gay Streets.

☞Subscription—50 Cents per annum; 12 copies sent to one address for $5.

ADVERTISEMENTS.

$1.00 for a square of eight lines, one insertion.
2.50 " " " " per quarter.
25 cents a line for Editorial Notices.

☞To CORRESPONDENTS.—All communications intended for publication must be addressed to MRS. C. E. McKAY, No 173 Hoffman street, Baltimore, Md.

☞*All business communications, and orders for the paper, must be addressed to*

C. W. PAIRO, *Business Manager*,
Office of THE TRUE WOMAN,
No. 9 North Street.

☞Agent in Washington and for District of Columbia, JOHN C. PARKER, 527 *Seventh Street*, opposite the Post Office.

On Sale at HENRY TAYLOR & Co's, 111 Baltimore Street, NICHOLSON'S, and other News Depots.

Baltimore, Md., March, 1872.

IN entering on the second volume of the TRUE WOMAN, we naturally review the year that has passed, and recall the timidity with which we ventured before the public in the role of journalism. Amid the profusion of valuable and attractive periodicals already crowding along the lines of the Press, and claiming the attention of the reading public, how could we, with our slender means and feeble utterances, hope to gain a hearing? Might there not seem, too, at first sight, something ungracious in opposing a movement which lauds itself as a *reform* in the interests of woman? Painfully aware of the burdens and embarrassments which are the lot of too many of our sex—feeling deeply for, and longing to alleviate the wrongs and sorrows of those who are wronged and sorrowful, was there not danger that in attempting to pull up tares, we root up wheat also? But while we mused on these things, the fire burned. Could one wrong, however heavy, be removed by inflicting a greater? Could any greater wrong be done to woman, than to take her out of the sphere she ought to occupy as conservator of the National virtue, the true mother and moral leader of the race, and thrust her into a degrading scramble for political power and office? Should a class of women, claiming that in the ballot alone lies woman's salvation, and that in the demand for it, they represent all the feminine intelligence, industry and moral worth of the country, urge their claims through all the channels of press and platform, and women of opposite convictions forever hold their peace? Impelled hy these and other considerations, we sent out our initial number in the full confidence that an appeal to the good sense, intelligence and Christian principle of the country, would meet with more general favor than that made to a narrow fanaticism. We met with various rebuffs. Some, on whose literary aid we had relied, and who in the beginning professed to be with us heart and hand, threw cold water on our kindling hopes, by asking if we "had money to pay for contributions." Some who admitted the danger, thought they saw the path of safety in the "silent contempt" plan, while others declined to oppose what they thought "was sure to come." But for these rebuffs, we were speedily more than compensated by multitudes of letters from men and women of eminence, and true moral worth in all parts of the country, congratulating us on our good beginning, assuring us of sympathy and co-operation, and testifying their sincerity, by that aid which constitutes the sinews of journalism, as well as of war. The press of the country, almost unanimously took up our little waif, and kindly heralded its name and purpose. Especially would we record our heartfelt gratitude to the members of the press in Baltimore, for their repeated notices and constant support. To the publishers of our numerous exchanges, we are also greatly indebted for their generous courtesy in sending regularly their large and valuable Monthlies, Weeklies and Dailies, in exchange for our small Monthly. To friends in nearly every State in the Union, who have cordially responded to our efforts by sending lists of subscribers, we tender hearty thanks, and solicit their continued exertions on our behalf. Animated by the foregoing considerations, we send out the first number of our second volume, trusting to the universal sentiment in our favor, and that by the guidings of an Omnipotent Providence, our humble efforts may be instrumental in averting that tide of political and social license which threatens to sweep away the best inheritance of our race.

The (Baltimore) *Crucible*, a paper devoted to Woman Suffrage, Spiritualism and Free-Love, in its issue of December 20th, speaks of THE TRUE WOMAN, as "the only organ devoted wholly to the absurd proposition that marriage 'for better or for worse' is a Christ ordained institution," and goes on to say that "reputed wise ones have been stultifying themselves ever since the world began, by assuming that marriage was a divine institution;" that "Christ had nothing to do with marriage; His Kingdom was founded on the abrogation of marriage," etc.

We thank *The Crucible* for the handsome compliment implied in this notice of THE TRUE WOMAN, but while we rejoice to be among the number of those who would not remove the ancient landmarks, we cannot consent to take this honor to ourselves alone. Can it be that this ignorance of many other estimable cotemporaries of the same way of thinking and speaking, is due to *The Crucible's* paucity of exchanges, or its neglect of the dailies? Yet if we were alone in advocating marriage as a divine institution, we would still cheerfully accept the situation, and do our best to maintain it.

SEVERAL noted divines in Brooklyn uphold Rev. Dr. Cuyler in giving the use of his pulpit to Miss Smiley, of the Society of Friends.

Mr. Beecher preached a stirring sermon in the evening from the 34th and 35th verses of the fourteenth chapter of First Corinthians: "Let your women keep silence in the churches," &c., and took the ground that St. Paul's observation regarding the speaking of women in the churches was addressed to the Greek churches only, and was purely local and temporary, having nothing to do with the status of women in the present state of civilization. Had St. Paul known how stupid people would be in this day, he would have added the words "in Greece" to his prohibition to women to speak. Mr. Beecher honored his brother Cuyler, and gave a rap at the inconsistent Presbyters who could quote St. Paul so glibly against women speaking in church, but not against their braiding of hair and wearing of jewels and costly apparel. He did not believe in a woman's right to preach if she had nothing to say, but if she had, he would bid her God-speed. Rev. J. J. White, of the First Methodist Protestant Church, took the same ground; and so did the Rev. De Witt Talmage, of the Brooklyn Tabernacle.

AGED WOMEN'S AND MEN'S HOME.—The annual report of the managers of the Aged Women's and Men's Home is published, and from which the following information is obtained: During the past year there have been eight deaths in Women's Home and seven new inmates have been admitted, making the present number forty-seven. The legacy, $30,000, left by Mrs. Maria Kalbfus, with that of Mr. Lorman, $10,000, with other sums bequeathed, will enable the managers to carry into execution a long-cherished idea, that of increasing the capacity of the Home.

At the Aged Men's Home there has been but one death during the year, while three new inmates have been added, making the present number thirty-one.

[For The True Woman.]

"TAKE HEED THAT YE OFFEND NOT ONE OF THESE LITTLE ONES."

We wandered long by Lake Lucerne,
My little boy and I,
Now on Pilatus looked to learn
His signals in the sky,
And guess the weather's varying mood,
From misty mantle or cloudy hood.

Or watched the panting boat glide by;
Or, gazed where Righi rose;
Or saw old Titlis lifting high
His broad back's load of snows;
Or I the dear child charmed with spell
All potent, as I talked of Tell.

But once, beyond our path a mower
Did mow the green Swiss sward,
Smooth sward besprent with that fair flower,
By bard and child adored;
"Wee crimson tipped flower," most sweet,
Caressingly called Marguerite.

Enchanted by the scythe's broad swing,
The boy forsook my side,
And ran as fleet as bird on wing,
Across the garden wide;
And saw, surprised, the cruel mower
With the bearded grass, lay low the flower.

Then suddenly his child-heart swelled,
As I beside him stepped,
Pure pity's inmost fount o'erwelled,
And passionately he wept;
And sobbing, cried in woe complete,
"Mamma! les petites Marguerites!"

God, Who through nature's hand did deign
To touch my child's quick sense,
For childhood henceforth make me gain
A higher reverence.
So may I know with finest art,
To rear unhardened one young heart. E.

Correspondence.

I wish I could express my appreciation of the immense amount of thought you compress every month into your little paper. How I do hope others read it with the same interest, and take its meaning to heart. For women are not taught to do things well, or to undertake them in earnest, and, being an old maid, I sometimes wish there were no marriage permitted after sixteen, because the thought of it interferes with all steady application, (and for other reasons, marriage before sixteen, should be also forbidden, which would make it rather hard, if both laws were carried out.) If anything is taken up, it is only as a temporary thing, while waiting for somebody to come; thus they drift along until thirty or so, when it is rather late to commence studying in earnest. I wonder where our great men would come from, if the boys were to say: "I will read law and practice a little, until I meet a right pretty girl, and then we will get married, live like doves, and have three nice meals a day" I don't believe girls of mind and talent, take to love as the first thing. If they are let alone, I fancy they dream of being great artists, writers, &c.; if only that bent of the mind was at once encouraged, don't you think they would pursue it with an all-absorbing zeal, and be proficient in it before the next phase, which is the inevitable, I suppose? They would not be any the worse wives, or less agreeable women, for having spent a few years of their youth in trying to eclipse Shakespeare and the rest of them, instead of frittering their hearts away, as the rule is now in perpetual little proper flirtations; then if disappointments, poverty, or any need comes, there is, as Mrs. Dahlgren shows, the old art to fall back upon; while the effect of having once earnestly pursued any study, will last a life-time, and make it more easy to acquire the habit of doing things in a thorough way. Now, it seems to me, we never are thorough in anything we undertake, unless now and then in plain sewing, which only goes to prove that we have a capacity for assiduity and carefulness; a woman who will attend to her work with her whole heart, as a man does, is a treasure, as every one knows, in any capacity. Such a one is always sure of a home, of independence, of being sought after wherever she may be. Is it not so? Girls, if they have any character, are the most loveable and the most unhappy beings imaginable; I believe if every one could be given an occupation for which she is fitted, as men are, they would be the happiest, for they have immense capacities for enjoyment. They are then kept fresh and healthy for whatever may come, and if it is a heartbreak, the remedy is in their own hands. * * * * * *

Nobody ought to try to deny that women are often terribly wronged, not merely in those things that are plain and can be named, but even more in daily household life, in vague, intangible, indescribable ways; I wish they could see that the principles of THE TRUE WOMAN are the only ones which will ever raise them beyond the reach of this torturing depreciation. Whatever tends to make a woman believe more in her sex, more confident of her own rightful place, more independent of outward circumstances, by multiplying her interior resources, (which are so limited in so many women,) seems to me worth going through fire and water to obtain for them. One who has conquered, and survived being crushed, can only smile in sad derision at the thought that any assertion of political equality, any loud boasting of any kind, will ever be of use in a woman's struggle for her rightful consideration. These are essentially masculine weapons, (the grand assertion, the loud boasting,) and when one has the choice of weapons, how absurd to choose those which are new to us, and perfectly familiar to men. I believe you have taken the only possible means of affording them relief and rescue. As fast as the general tone, or a tone sufficiently extended to leaven surrounding minds, becomes more respecting, more serious, so fast, I think, will women grow out of their bands and chains, and men slower to put them on, for now half at least is done in ignorance. I think, for this reason, every woman, free herself from these cruel influences, ought to feel it a sacred duty to assist you in your work, endeavoring by all means in her power, to enlarge the sphere of your usefulness, that the air may be made purer, and exhausted womanhood brought into it. I am sure the "strong-minded" would never have had any following at all, had it not been that under the din of their battle-cries of masculine tyranny, there was some sad and bitter truth; women who felt they were not regarded as they should be, and knew no other way of asserting themselves, than that opened to them by the "shrieking sisterhood." I have no doubt that among your readers the circle of earnest women will constantly increase, and many whose best womanhood has been locked up and forgotten, will suddenly bring it out, and find it quite in the fashion yet? S. M B.

New Jersey.

Clever Women.

[FROM THE HOUSE OF YORKE, IN THE CATHOLIC WORLD FOR JANUARY, 1872.]

"So much the better!" said Melicent. And then followed a controversy on the subject of learned women. Melicent denounced them as unwomanly, but Melicent was neither a student, nor well read, and there might be a difference of opinion as to cause and effect in her case. Mr. Yorke mocked *les savantes;* but Mr. Yorke adored a wife whose literary acquirements were of the most modest kind, and he had once, in a never-forgotten argument, been worsted by a clever woman. Captain Cary was of opinion that clever and learned women were not fit wives for common men. At that, Clara took up the gauntlet with great spirit.

Clever women did not wish to marry common men, she said. And there were plenty of uncommon men who were not jealous of them. She disliked all this hypercritical talk about the beauty of simplicity and humility and submission in women. The real meaning of it was not Christian but Mohammedan.

"For me," Mrs. Yorke interposed, "I think that some women should be learned in order to appreciate learned men. If the wife of a scholar could not understand and sympathize in her husband's love of books and what they teach, she would soon grow jealous of them, and he would miss what should be his sweetest homage."

"Now, is not there an orthodox woman?" Mr. Yorke exclaimed with delight. "The sole use she can conceive of a woman's having for learning is that she may be better able to appreciate her husband."

Edith glanced past Carl, and looked with arch inquiry at Dick Rowan.

He was perfectly self-possessed, and spoke even with a slight air of authority. "I believe the true superiority of women to be in religion," he said; "and, if she has that, it is no matter whether she is learned or not."

"But is not your view somewhat ascetical?" asked Carl Yorke. "We are supposing that this life is something. Looking at the question in that light I would say no one has the right to dogmatize one way or the other. Let each woman follow the bent of her own mind, and be as learned

as she will. I only stipulate that she shall not be loud-voiced nor disputatious, but wear learning with a grace, as an ornament, not a weapon, though she may use it as a weapon when there is need. I would have woman wear erudition, as Mrs. Browning says men wear grief who have worn it long:

'As a hat aside,
With a flower stuck in it.'"

"And while your erudite wife is adjusting her ologies, who is to see to the bread and buttons?" Melicent asked rather sneeringly.

"Oh! those everlasting buttons!" Clara cried out, and put her hands over her ears.

"The servant, probably," Carl replied to Melicent. "If a woman could give some thought to those things also, well and good, but I should not choose a wife for such a service. I would rather have her help me to polish up a sentence or pose a figure, than cook my dinner or mend my stockings, unless we were so poor that labor was absolutely necessary. I should be ashamed to see my wife performing menial service for me. I would as willingly see her at work in the field as bringing me my slippers."

Carl had scarcely time to see the look of beaming approval in Edith's eyes, before his sight and hearing were both temporarily lost in Clara's rapturous embrace.

"You are perfect!" she cried, kissing him. "You are of the progeny of Apollo! I am so glad to have that slipper theory upset."

The above extract presents a view of the woman question which is not to be wholly ignored, but which we would not be understood as endorsing. We do not reject altogether the slipper theory, however ready we might be to resent any attempt to *enforce* it, on the part of men. But woman is always greatest when she condescends the most, and all sweet domestic ministrations on the part of women are not, after all, so much condescensions as privileges.

Hear what the New York *Times* says on this subject:

"Now, man, for the most part, takes—and properly takes—the lion's share of the toil, the cuffs, and bruises of the world. The battle of life with most men is a very hard one. Each day of it is a special strife that costs a certain amount of wear and tear, of exhaustion to the physical powers, of irritation to the nerves, of weariness to the spirit. The just relation of the sexes is such that when the man's chief task for the day is done the woman's most important duty begins. It is the business of the woman to make a happy and sunny home. Hard as modern reformers may work to teach her to shirk it, this is her prime office. There is no more doubt that the sun warms and fructifies the earth than that the average woman, by this means, can mould and shape the destiny of the average man. He comes into her hands when he is weakest, or at least most susceptible of softening influences. But if the woman has no strong sense of obligation at this juncture, if she is herself impatient and fretful, or absorbed in some pursuit which withdraws her from home, her really great opportunity in life is lost. It is not unimportant that considerations such as these should be borne in mind by those who are attempting to improve the education of women. Home accomplishments ought not to be neglected, for it is to be hoped there will always be some women left to prize them. The domestic instinct is not likely to be entirely obliterated from the female nature. There may be greater "fields" open for women; but there is no greater happiness and no more legitimate sphere of usefulness to be found in any of them than a married woman may possess in her children and her home."

[For The True Woman.]

Labor and Compensation.—No. II.

By Dr. J. H. Hanaford.

That females, or a certain class of them, receive an inadequate support, that some branches of industry are not encouraged by a reasonable and just compensation, cannot be questioned. And that females suffer more in this particular, than males, is equally certain. It is not so certain, not even probable, indeed, that such inequality results from a wish to defraud woman as such, but from causes beyond the control of either party. Nay, more. It is manifest that educated men, in some departments of industry, seem to be defrauded—if a fraud it may be fairly called—more than most of the females about whose oppression so much has been said in these modern times. For example, should a college graduate decide upon a mercantile career, and apply for a clerkship in some of our best houses, he might be startled or feel himself insulted by learning that his salary for the first year would be possibly twenty-five per cent. of that allowed to an ignorant, but muscular son of the Emerald Isle—one employed on account of his mere animal power to perform mere manual labor. Indeed, if such a man is offered ten per cent. of the salary of such a strong man, he may consider himself fortunate in some instances. And why this disparity, this failure to appreciate talent and attainments? Simply because there are, perhaps, three times more applicants for such clerkships than places, while those able and willing to do "heavy work," find ample scope for effort in nearly all departments of industry, and *can command* a fair remuneration, while the sons of the wealthy are often willing to give their services, and even more, to secure a mercantile training in some of our best houses. If there is a fault in this matter, it certainly is not with the employer who only buys a commodity in an overstocked market, one *begging* a purchaser, and buys it at the market value. Should such a merchant in one particular instance, pay a fair price for such services, or one based on the cost of the education and the real attainments, a successful competition with those who adopt the market price for all commodities would be impossible. The same inequalities prevail in the department of literature, and, perhaps, for a similar reason. The writer of flippancies, &c., though comparatively brainless, and destitute of culture, often commands a better compensation than a man of marked ability—one able to instruct even the learned and refined. In the case of manuscript, the purchaser knows no difference in sex, but buys, at the lowest price, what seems the most salable, most in demand, either from the prestige of the name, or from considerations connected with real or supposed merit. If the market is overstocked with common sense manuscript, and *understocked* with fun and nonsense, real talent is at a discount.

Females in the departments of teaching and in some branches of needlework, most certainly suffer. There are far more applicants for such places as may be filled by ordinary females in our schools, than can be accommodated. Hence, a competition, a fall in price, or a failure to secure such an advance as the general progress would demand. The male applicants are comparatively less, on account of other more profitable positions, while some of these places, it is believed, must be filled by males. But if these female teachers, or a sufficient number of them, will engage in other employments, leaving a limited or a deficient supply, the salary will be advanced as a *necessary* result—an advance in the market price. If there is any real fault in this matter, it is that many of these able-bodied females do not enter some more lucrative business, compete with man, if they are willing to become masculine, and thus leave their sisters to command a fair compensation. But if they prefer teaching, with its inadequate pay, no one need censure them for their folly, while they have no just occasion to blame the employer who adopts the universal custom of the market price. (When the advocate of Female Suffrage, &c., pays her "Bridget" the same that she pays "Patrick," she may complain of this universal custom of buying a commodity at its acknowledged price.)

The seamstress has been often quoted as a victim of man's oppression. It is often said that many of these are compelled to labor, "burning the midnight oil," receiving but a few cents per day, with startling representations of starving children, &c. Now, these are either false representations, or there are certain modifying circumstances. Girls in our shops, those who run the machines, set types, work in mercantile establishments, or do mantua-making, would leave, unless they could command more pay than the former received a short time since. probably averaging at least six dollars per week, while many command,

as they should, about the same pay as an ordinary mechanic. Why do not these oppressed women leave the "slop-shops," seek to excel as dress-makers, go into the shops, or better still, go into families where there is not only a demand for help, but where a far better pay is secured than is paid in these shops where only inferior work is done? It is often true that these (supposed) oppressed women do not know how, or have not the skill to do *good* work, and, of course, must receive poor pay for poor work. In other instances they are women with families, who cannot leave home to enter the shops, and who take just what they can get as a means of adding to a small income. They are willing to work for this small pay, rather than do nothing beyond their home labor, or can only do the most inferior kinds of sewing. A competition among this class—too large in number—cannot but reduce the price, because these men, like all men and women, are ready to adopt the market price, and receive the employed at such prices as *both parties* assent to, since in this country there is no compulsion.

I assert, therefore, that there is but little, if any oppression of women, as such, aside from some accidental cases, no more, perhaps, than may be found among the other sex. Most of the mechanical labor in this country, is done "by the piece," so much pay for a certain amount of labor—so much for sawing a cord of wood, making a pair of boots, a bureau, table, &c., and such a price for grading or "filling in" a cubic yard of a railroad. This is all open to competition, without reference to sex, allowing any of the "strong-minded" to compete with men, if such is their taste.

But we would not see the real, "true women," engaged in such employments, but would encourage them to seek employments adapted to their peculiar tastes and physical capabilities; the young, as far as possible, qualifying themselves to become the honored mistresses of families. The advance of compensation for the labor of females within the past few years, for which the real friends of woman are grateful, may be regarded as an indication of the "good time coming," when the progress of civilization will necessitate a still greater advance, an eventual fair remuneration.

Reading, Mass.

Compulsory Character of the Woman Suffrage Movement.

The *Boston Traveller* for January 1st, says of the Woman Suffrage Movement: "Some women have opposed it, as they have a right to do, but it does seem to be a most ungracious proceeding, that women should ask that other women should not be allowed to vote, seeing it is not proposed that feminine voting should be made compulsory." This cunning fallacy has been so often met and refuted, that it seems superfluous to argue against it. We might easily meet it with a counter assertion, and aver that it is proposed by the advocates of Woman Suffrage, to place the women of our country in such a position, that they will be compelled to vote, or else live under the abiding ban of an unfulfilled duty. Could the duties and responsibilities of the suffrage, with all its necessary adjuncts and consequences be limited to the few women who now so imperiously demand it, we would say, "let them try it." But when they profess in this demand to represent the wishes of 20,000,000 women of the country, "some women" object to such representation, and have, therefore, inaugurated a counter movement. Having, however, argued the point at various times, we prefer at present to let one speak for us, some of whose words we have quoted in a previous issue—Hear Mr. Conant, in *Scribner's Monthly* for December, 1871:

The uselessness and unfitness of political activity to women is usually self-evident in the womanly mind. The positive and terrible danger with which they are threatened in the proposition to accept the right of voting, and thus deprive themselves forever of the right to abstain, is what they have yet to consider and act upon.

In an ideal republic of virtue, the place of woman by the side of man would be clear, and its filling beautiful, and we can respect the enthusiasm of persons of not too practical intelligence who seek in women's suffrage the realization of such a state. But in politics as they are in this present world, there is no more place for women than in the police. The actual condition of the suffrage, while it gives fearful token of the ultimate failure, in the nature of things probable, of the highest form of merely human government, warns off virtuous women with a far-reaching stench which is yet nothing to what it will be able to raise out of a united political organization of the wickedness of both sexes. If the men cannot cope with their scoundrels, what could the women do with theirs? For every bad man we have a bad woman in the same grade and fellowship; and the worst of it is that the bad women are so much more unblushingly, violently and unboundedly bad than their male peers. Here is the trouble for women's suffrage. The primary meetings, which create the candidates of both parties, and thus narrow the election practically to their own creatures, are certain to contain all the vice and violence which can be raked into the service of their respective parties. With women's suffrage, this terrible force would be numerically doubled and seven-fold intensified. Worst of all, the abandoned women, and also the profane and whiskey-drinking class of married women, who are numerous even in places not populous enough to support many of the abandoned sort, and who are very little better in manners, will bring into the primary meetings and the vicinage of the polls a reeking, sickening, and irrepressible filthiness, such as the vilest conditions of male depravity cannot engender. The reason is, that, besides the proverbial *abandon* with which bad women throw themselves into evil, they dwell in banishment ordinarily amongst society exclusively of their own kind; whereas the worst of men move much among the common walks of life, and so never lose the last exterior traces of self-respect and decency. If we could lead the refined and delicate women of a voting precinct up to the ballot-box, year after year, through a mob armed with buckets full from the sewers and sinks to discharge upon the persons of all women whose lady-like appearance marked them as of the opposite party, we should gather from that success no encouragement to hope that the same ladies would be able to bear up under the obscene vomit to be poured upon them from the mouths of a harpy horde, eager to get the utmost triumph and revenge out of that one day of social chaos. Let no woman flatter herself that this is a bugbear. Popular government will always be the prize of conflict between the antagonist ideas of moral progress and licentious liberty. The warfare of the latter grows more bitter, unscrupulous, and indecent, year by year. With the experience of the past few years before our eyes, it is worse than visionary to count upon the forbearance of that element and its managers from any shameless expedient by which it can deter or neutralize the vote of the party of moral order. Give them the vote of the women for a prey, and see how they will tear it in pieces, devour it, defile it, and stamp the residue with their feet! Their own proper vote will be fully kept good in relative number, and intensified in its diabolic *morale*, *imprimis*. The gullible vote, the bribable vote, the intimidable vote, and the fastidious never-employed vote, will all be doubled and quadrupled, and that not temporarily, by the admission of women to the elections. But their terrible resource will be in the opposite extremes of the female sex: the overpowering loathsomeness of its depravity hurled upon the shrinking delicacy and timid nerve of its pure and cultured portion. Doubt not that such antagonists in politics will see their opportunity and use it with remorseless audacity to the uttermost. Dream not of police protection against words. The indecencies to be encountered will be such as are neither actionable, nor tolerable to toughened men. They will suffice literally to wipe out the women's vote of the party embracing the positive morality and religion of the time from hundreds of poll-lists, and will leave but a noble few on record in almost all populous precincts. Passing the polls in one of the more respectable wards in the city of New York, during a recent election, we paused to survey the long *queue* of voters slowly struggling to their turns, a work of not less than one hour to each individual. Gentlemen whose high character and culture were written all over them, stood tightly sandwiched between villains whose rottenness looked out from flesh and spirit, and tainted the atmosphere; in whose faces gleamed the murky fires of murder and lust that nightly make the darkness terrible and blacken the columns of morning newspapers; the very vermin those gentlemen must carry thence were formidable political foes. We paid involuntary homage to the public virtue that could endure all this to deposit a vote. We believe some women would endure such contact with still fouler wretches of their own sex. We do not believe that one woman in a thousand will consent, knowingly, to assume a duty not required of them, and which imposes a martyrdom like this upon any of them.

But suppose they were able to stand up to the ordeal with equal or superior heroism to that of men: is this toilsome, disgusting, and fruitless conflict a boon to be craved by womankind? To no man, to no voter, is there a Right Not to Vote. Still less to any woman could such a right remain, after the power to vote had once been conferred on the eager, early and often voting class of unprincipled females. Every woman of principle has a personal concern in this question which she cannot shake off, strong though her present intention may be never to use the franchise. She will have to use it, once accepted, or see her brothers go down under the tide of bi-sexed abominations without lifting a finger, a ballot to aid them. The conflict will irresistibly attract every woman who is positively bad, and by that very fact must force in every woman who is positively good. Do the women desire this necessity for its own loathsome sake? for, be it remembered, there is nothing under heaven to be gained or hoped from it but itself. Do they prefer to be excused from the sort of ordeal we have feebly described? If so, let them hold fast, while they may, the Right Not to Vote. Once surrendered, it can, in the nature of the case, never be regained, as the right to vote would certainly never be surrendered by the depraved

portion of the sex. Among the priceless immunities which Providence has set over against the peculiar trials and wrongs of women, and which they realize as the reward of their generous self-subjection, we conclude that while the right to unconditional support, the Right Not to Sue and be Sued, the Right Not to Propose, and the Right Not to be Hired in matrimony, are sacred and indefeasible, the Right Not to Vote is above all never to be surrendered.

NEW YORK.—From a recent report of the trustees of "The Children's Aid Society" in New York, it appears that its influence in checking crime, is very apparent, as shown by tables of statistics from police reports. In eleven years, from 1860 to 1671, the annual imprisonments of female vagrants have fallen off from 5,880 to 548; although, according to the increase of the census, it would naturally have risen to 4,700. There is a similar decrease in the commitment of boys for petty larceny. The report also states that not five in each thousand that have been trained in these industrial schools, ever fall into dishonest or criminal courses. For evidence of good results, they refer to "volumes of letters on their books from little waifs, now become farmers, or farmers' wives and daughters, enjoying happy homes in every part of the West. During the past year, over 24,000 have come under the educational and moral influences of its branches, and 3,386 men, women and children been provided with homes and employment." To such institutions, women may devote their energies, money and leisure, with the certainty of accomplishing good for the present generation, and laying the foundations of good for generations to come.

"AND let me say here a word to young women. I am no masculine prude, but I speak here from what I know of the world in which I live, and have seen for myself and from no mere hackneyed idea of what is proper in society. Never put yourself under a pecuniary obligation to any young man. Do not receive from him your opera or concert tickets; no, not so much as your car fare. You cannot know what the consequences may be. Young women who have not the ability or the courage to pay their own way, had better stay at home."—*Rev. J. F. W. Ware.*

THE seventeenth annual report of the (Baltimore) "Home of the Friendless," shows a year of prosperity and increased usefulness for this noble institution. Out of 215 children cared for, not one has died during the year. A new feature of the work is an infirmary for diseased and crippled children. Legacies received during the year, have amounted to over $1,200, besides a gift of ground rents yielding annually $223.50. The beautiful new building now stands finished without debt or incumbrance.

IN Switzerland, editors who advocate woman's rights are prosecuted according to law, and one narrowly escaped conviction recently, in the canton of Uri.

MR. KELLEY, of Pennsylvania, presented a memorial, signed by Isabella Beecher Hooper, Laura De Force Gorden and others, asking to be heard at the bar of the House in favor of their right to vote, and accompanied by a resolution granting them a hearing at the bar on the 17th of February.

The question was taken on agreeing to the resolution, and it was rejected by a vote of 86 yeas to 95 nays.—*National Republican, Washington.*

THE venerable Robert Moffat, for many years missionary in South Africa, speaking of the effects of Christianity there, says: "There was a time when the man, the lord of creation, would select for himself such a choice work as sitting under the shadow of a tree, while his wife worked in a field from morning till night with a heavy pick. Now she has the comfort of seeing him plough his field."

Literary Notices.

Harper's Monthly for February, is filled with that instructive and attractive kind of reading, by means of which this Magazine has always held and still holds pre-eminence among its American literary cotemporaries. Some of its best articles are, "Old Books in New York," "The Days of Queen Anne," "The Pay Roll of Christendom," a pleasant little story by Mrs. S. C. Hall, entitled, "Building a House with a Tea-Cup," and the first chapters of a Serial by Anthony Trollope, entitled, "The Golden Lion of Granpere."

As *Harper's Weekly* and *Harper's Bazar* come week by week to our table, we are fain to say that each number outdoes its predecessors in value of reading matter, and beauty of illustrations. In examining the *Bazar* for February 24th, and the *Weekly* for the 17th, we are confirmed in this impression. Both have beautiful pictorial illustrations suited to St. Valentine's Day. The *Bazar* commences a new serial by B. L. Farjeon, entitled, "London's Heart," and the *Weekly* gives continuations of "Poor Miss Finch," by Wilkie Collins; "Middlemarch," by George Elliott; a beautiful picture, entitled, "Skating in Central Park," by Jules Tavernier; interesting illustrations of "The Onondaga Indians," and one of Nast's wonderful illustrations, entitled, "Get thee behind me (Mrs.) Satan!" the design of which is to convey a great moral lesson to those who may be tempted to accept the pernicious doctrines of the free-love school of our day. The tempted one in our illustration is an unhappy woman, who, in climbing the rugged hill of life, is compelled to bear, alone, the burden of a drunken husband and her little children. On the way she is met by an angel of darkness, holding in her hand an open scroll on which appear the words, "Be Saved by Free Love." But the woman is too wise to be caught in such a snare, and, turning her back upon the would be seducer, resumes her journey, exclaiming, as she goes, with scorn, 'I'd rather travel the hardest path of matrimony, than follow your footsteps!"—words nobly spoken, and worthy to be cherished by every true woman."

Arthur's Magazine, "The Queen of the Ladies' Magazines," for February, has among its many attractions, "Sophie Mansfield," "Other People's Windows," "How he got the best of it," and "Which is the Heiress."

The Children's Hour, also edited by S. T. Arthur, Philadelphia. One of the choicest of Magazines for the little ones. *Arthur's Magazine* and *The Children's Hour*, both sent one year for $2.50.

THE TRUE WOMAN.

EDITED BY MRS. CHARLOTTE E. McKAY.

AN ANTI-WOMAN SUFFRAGE PAPER, PUBLISHED MONTHLY.

BALTIMORE—FIFTY CENTS PER ANNUM.

The TRUE WOMAN opposes Woman Suffrage on the ground that its tendency would be to degrade woman—since, in clothing her with political power and eminence, it would deprive her of privileges, immunities, and influence more ennobling and more important, and involve her in duties and responsibilities for which she is not, and by the laws of her nature, never can be fitted.

☞ All communication addressed to the Editor.

1,000,000 Boys and Girls

wanted to help us repair our losses by the Great Fire, by getting subscribers for

THE BRIGHT SIDE,

AND FAMILY CIRCLE,

THE BEST AND CHEAPEST PAPER in the world for children and youth. BEAUTIFUL ILLUSTRATIONS, CHOICE STORIES, SKETCHES and ARTICLES ON NATURAL HISTORY, by the best writers. One page for the "WEE LITTLE FOLKS." Splendid Prizes for the best pieces written by subscribers under fifteen. Published weekly for only $1.50 per year. Send stamp for samples to

BRIGHT SIDE CO., Chicago, Ills.

MATTHEW BOLLES & CO.

BANKERS,

DEALERS IN

Government and all other Securities,

No. 90 STATE STREET,

BOSTON.

MATTHEW BOLLES. M. S. BOLLES.

Orders for purchase and sale of Stocks executed in all the principal cities.

MISS CLARA WEBER,

Ladies' Hair Dressing Saloon,

476 W. BALTIMORE ST.

BALTIMORE.

Braids, Curls, Chignons, Combs, &c. Ladies' and Children's Hair Cutting.

WEED

F. F.

FAMILY FAVORITE

SEWING MACHINE

STANDS WITHOUT A RIVAL.

SIMPLE, DURABLE, EFFECTIVE.

☞ Ten Dollars a Month, without Interest.

Office and Salesroom, 53 North Charles St.

Masonic Temple.

WM. KNABE & CO.

Manufacturers of

GRAND, SQUARE AND UPRIGHT

PIANO FORTES,

AND DEALERS IN

CHURCH, PARLOR & SUNDAY SCHOOL

ORGANS AND MELODEONS,

WAREROOMS, 350 W. BALTIMORE STREET.